

Mathematical I D E A's

Delivered in

N A R R A T I V E S

Touching

Mathematical T E R M E S in
the way of Intellectual Vi-
sion :

Or of

Divine Contemplation, together
with other *Narratives* of Di-
vine Tendency also.

Written by *J. S.*

All Things are possibly to him that believeth,
Mark 9. 23.

*For the invisible Things of him from the Cre-
ation of the World are clearly seen, being
understood by the Things that are made,
even his Eternal Power and God-head,
&c. Rom. 1. 20.*

LONDON, Printed for *J. Nutt,*
near Stationers-Hall, 1705.



THE
ADDRESS
OR
APPLICATION.

THE Author of this
Treatise doth recom-
mend to the Serious Perusal
and Consideration of all Impar-
tial Readers, these his Mathe-
matical Narratives, hoping
that they may appear, as so
many shining Symbols unto
them; Yet those very Sym-
bols being intended (because of
their Insufficiency) but only

as the Similitude of the Shadow of the Glorious Majesty of GOD Almighty, from whom alone the Mystical Part of all Lawful Arts is chiefly and immediately to be Learned, who is the only Fountain of true Wisdom; But the Superficial may possibly be had by one Mans Teaching it unto another.

THE Summary Intention hereof is that all Mankind in general whatsoever they do, whether in Temporal or Spiritual Matters (their Vocations being Sanctified to them) may do it to the Honour of the Great GOD of Heaven.

THE PREAMBLE

To the
READER.

GOD Almighty having endued
me with a strong Propensity,
to Read and Learn the hidden Myste-
ries of *Mathematical, Chymical, Phy-*
sical and *Philosophical* Sciences; I
attained to some Degree of Under-
standing them: But being per-
swaded in my Mind, that they
were of a far larger Extent, than
to have Relation to visible Objects
only, I have been taught to apply
them to Spiritual Matters also, but
have not Learned the way of it
from any Mortal Man, either Dead
or now Living whatsoever; I shall
leave the Readers hereof seriously,
to Judge of whom I learned it.

The Preamble

Now this little Treatise being mostly *Mathematical*, is therefore chiefly intended for Proficients in those Sciences, and for the Help of others, I have annexed to the End of it, an *Explanation of Terms Perspective and Mathematical*.

I must confess that I have applied these Terms, *viz. Chords, Sines, Tangents and Secants, &c.* after an unusual but undeniable Manner, *viz.* According to the Genuine Signification of the *Latine* Words, from whence they are derived, thus have I used them in the way of Divine Contemplation; And whereas I only intend the Glory of GOD thereby, I am sure no Man can reasonably Object against me for so doing; Not knowing to the contrary, but that what I have Written herein, proceeds from more than a Humane Authority.

And now, Friendly Readers, I would have You better advis'd,
then

to the Reader.

then. to be offended (as too many are) at the Word [*Vision*] in these Days, for where there is no *Vision* the People perish. This same Word signifies no more than a Sight or Apprehension of some Objects, which were formerly hidden and unseen of Us, whether they be discovered to the Eye of the Body by External Appearance; or of the Mind and Understanding by certain pure *Idea's*, and those received from GOD Almighty, who is the Fountain of all Wisdom and Goodness, every Ingenious and Lawful Discovery in Arts proceeding from him, as also every Improvement of such Discoveries. For if we ascribe any thing to our selves, we rob GOD of his Glory, and for so doing, he will Recompence us in the Day of Vengeance, with the terrible Reward of his sore Dis-Pleasure.

And now that I may win upon You with tender Love, my Friendly Readers; I mean by being Instru-

The Preamble to, &c.

mental in the Hand of GOD, to lead you to a Sight or Vision of the Holy Jesus, I write these *Narratives* in the present Tense, and that in such Sort, as if you being present with me, waiting upon GOD, I tell you how I see the Visions at my first seeing of them; Or as if at your present Reading hereof, I saw them present with you: Yea, rather as if every particular Reader being one in Spirit with me, were also the Beholder of them, and in the expresse Words of this Treatise were telling them unto me.

Now being desirous to be one with all Men in the Universal Love of God, and entreating every Reader to Refrain from rash Judgment, I shall conclude this *Preamble* with that pretious Sentence, proceeding from the Mouth of Jesus in every Man, viz. *Whatsoever you would that Men should do unto you, do ye so unto them.*

M A.

MATHEMATICAL

And other

NARRATIVES.

Narrative I.

I Am now in the Spirit as on the Lords-Day, and being led by the Conduct of a *Divine Intelligence* into the inner Courts of Heaven, I do behold in my Passage Vegetables growing in Fire, *viz.* The Righteous growing

as Trees in God, who is a Preserving Fire unto them, confirming the Truth of *Moses* his *Vision* ; as also the Stars encreasing in Brightness (for Light as Stars is sown for the Righteous) and attaining to the State of Suns in Glory ; which shew the Righteous to shine as Stars , and also as the Sun in Heaven.

Narrative II.

NOW I behold the *Scenographick* Appearance of the *Cælestial* Structures become immediately *Orthographycal*, as also in a wonderful Manner, *Ichnographical*, and contrary-wise ; But the immediate Conversion of the aforesaid Glorious Appearances, is the more admirable, because the Sea of Glass mingled with Fire, and that like *Crystal* (being the transparent *Sections*, wherein they display themselves) are fixed and immoveable.

Now the Angular Appearance of these gloriously Shining Edifices falling Superficially upon the visual Ray (I
say

say by Reason thereof) as also the Resplendent Reflections of the Immortal Jewels (wherewith the Foundations of those Stately Fabricks are illustrated) immediately incurring each into other, the *Optick* Virtue is be-dazled thereby, so that the Angles of Incidence seem unequal to those of Reflection; therefore now immediately all Things become invisible to me, the Glory of the Lord over-shadowing his Sanctuary, and the Temple being filled with the Smoke of his Glory.

Narrative III.

NOW Cod having renewed my Vision, I behold the New-Jerusalem Rivers, and perceive that no Gallant Ship nor Gallly with Oars can enter from Forreign Nations into them, for their Seas being of Fiery and Chrystal-like Glass are therefore Un-Navigable: Also I hear the Birds sing in the Arbours of Heaven, each for Lustre of an unparalell'd Beauty, and the Saints with their Harps and Cymbals Ayre forth

forth Soul-ravishing praises in the Courts of Heaven in such sweet and winning Manner, that the Cœlestial Birds are insensibly moved to wing thereby, their Soaring Flight being evermore in Emulation with the Height thereof, as also with the Height of their own, and of each others Blissful Notes of Harmony.

Their Spiritual Singing, also Emulates the Airy Altitude of the Heavenly Musick, yea of their own and of each others nimble Flying.

They also emulate themselves, and each other in sweetly Singing, and in the Height of Flying.

The Motion of their Wings in the Cœlestial Airs, gives flight unto their Singing, also their Singing in Heaven adds Sweetness to their Flying; and thus it is continually, for such are the *Musical Concords* in Heaven.

But the aforesaid Emulations are without Envy, for they rejoyce as well in being excell'd as in excelling, and take great Pleasure in one anothers Excellencies, because those Excellencies shine in serving God with Notes of Harmony.

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Jerusalem is Saved as with Birds which Sing and Fly to it in Sorrow, for the time of the Singing of Birds is come, and the Voice of the *Turtle* is heard in our Land.

The Saints in Joy, Commune with Angels, which swiftly Fly to them in Glory, and warbling *Ayres* do sweetly Sing *Anthem*s of Praise to Heavens King; They Solemnize His Glorious Name with Songs of Everlasting Fame, whilst some are in an *Ecstasie*, subdu'd with this sweet Harmonic in Courts of Immortality.

But now I am placed in the Valley of Vision, having in my Hand the Sacred Scriptures, and I see therein the Hand of *Jesus*, shining with the Divine Letters and Characters of *Chiro-mancy*, as also with those Sacred Counsels, written by his own Disciples, his Holy Prophets and Apostles, where seeing the Epistles of Saint *Paul*, of *James*, of *Peter*, *Jude* and *John*, I see *Christ Jesus* writing in them; I say, seeing the Epistles of these Apostles I see the Hand of *Jesus* in them; But when the Covering is wholly remov'd, and the Vail of Obscurity taken away, I see the Face of
Jesus

Jesus also, and in his Face his Fathers Glory.

The Preamble to Narrative I V.

AS the *Potter* can of the same Clay make one Vessel of Honour, and another of Dis-Honour, so can God Almighty dispose of Arts and Sciences; and therefore, First, he shews (as it seems to me) a Confusion in *Mathematical* Dimensions, by immersing them in his unlimited Glory, as it appears by this *Narrative*: But afterwards in the following Visions, he shews by his milder Appearances their new refulgent Excellency.

Narrative I V.

NOW God Almighty appears in the Creation a Globe of Burning-Light unto me, shining with inexpressible Glory, so that my Tongue stammers through Weakness, and my Pen is amazed in the Essay to demonstrate it: This Globe I behold expanding it self to an Immortal Dilation, and then dilating it self to an Eternal Expansion; so

so that the *Circular* Lines thereof, become immeasurable in Distance and Longitude: Now the Center thereof becomes Peripheral, and the Circumference totally Central.

The Lines of Fire continually dilate themselves, and are superficial, so that the *Spherical* Circles seem confounded, whereby the *Chords* of their *Arches* become *Secants* and *Tangents*, and these again do change into *Sines*, &c. So that the *Canon of Triangles* is also confounded. The Reason of this Vision hath been already express'd.

Narrative V.

NOW earnestly beseeching the Lord to furnish me with a suitable Demonstration by *Idea's*, whereby to confirm that there is but One *Christ Jesus*, and to Answer the following Anti-Christian Objection (too frequently made Use of by way of Fallacy) against his Inward Spiritual Appearance; *viz.*) that if *Christ* be in every Man, then so many Men so many *Christs*: As also that he would manifest unto me, how a Measure of his Spirit

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could

could be given to every one without a Division of his Glorious Essence, And how his Son with his Saints are United in Glory : In making this Supplication, I immediately see an innumerable Multitude of *Mirroure*s of different Magnitudes held by severall Hands, towards the Unclouded Sun in the Serene Heavens, and find that this One Sun glorifies every Glass with his Shining Appearance, and this without the Division of his Glorious Essence, so that I am well satisfied with this clear Demonstration : For hereby I well know that without any Error, Gods Glorious Spirit thus shines in his People.

Now I behold, that by a discreet Inversion of the Hand, the Sun in one Glass is transferr'd to the Sun in another, whereby Two Suns are visible in one *Mirroure*.

Also by a judicious Turning of the Glass, the Two Suns in one *Mirroure* become as one Sun in the same *Mirroure*, and one Shining *Mirroure* is visible in another : Likewise I observe, that every visible Object is greatly glorified, upon which the Streaming Beams from these Glorious *Mirroure*s are reflected.

Nar-

Narrative V I.

NOW I behold the Load-Stone touching Iron, make that Iron another Magnet, to draw more Iron to it; which brings me to an Intellectual View of *Jesus Christ*, the Great Magnet of Heavenly Salvation to Mankind, who being lifted up from the Earth, draws all Men unto him.

The foregoing Vision of *Mirrors*, together with this Consideration of the *Load-Stone*, are certain Demonstrations of a Gospel-Dispensation through the World, both immediately and Instrumentally.

Also I hereby see how a double Portion of the Spirit of *Elijah* might pass unto *Elisha*, and also discern the Reason of *Elijah's*, thus Answering his Petition, viz. *If thou see me when I am taken from thee, then it shall be so unto thee; but if not, it shall not be so: As if he should say, if thou so stand within the Limits of my Reflection, that thou may see my Spirit (when I am remote as the Sun from thee) shining (as Face Answers Face in a Glass) in thee, then*

it shall be so unto thee, otherwise it shall not be so.

These following Scriptures are also hereby verified, namely, *If thy Eye be single, thy whole Body shall be full of Light*, viz. Single to receive the Beams of the one sevenfold Sun of Righteousness.

Likewise, *He that believeth on me, out of his Belly shall flow Rivers of Living Water*, viz. Streaming Glorious Beams of Immortal Salvation; for the Lord Almighty layeth the Shining Beams of his Glorious Chambers in the Floating Waters.

Narrative VII. belongs to
Diagr. II.

NOW am I withdrawn from the last precedent Visions into a New and profound Meditation, upon the Occult Properties of the more abstruse *Mathematical Learning*, where considering the Principles of *Geometry*, I find them chang'd into Grounds of *Calimetry*; for a Point by Definition being destitute of *Length, Breadth and Thickness*, cannot constitute a *Visible Body*,
but

but is it self invisible; likewise Lines form'd by the Continuation of such *invisible* Points, must needs be *invisible* also; and Superficies form'd of these *invisible* Lines, fall also within the Terms of *Invisibility*; so likewise Solids fram'd of these *invisible* Superficies are *invisible* also: Thus they all become *Spiritual* concentring in God, who is the Circle and Sphere of Heaven Wisdom.

Here being under the Consideration of *invisible* Circles, fram'd by the Continuation of *invisible* Points in a *Peripherial* Line, the Almighty God doth immediately change these Occult Circles, with their *Radius* into the *visible* Wheels of *Ezekiel's* Cherubims unto me, and in the Wheels their Spirit resteth; for looking on the Earth, I see one *Wheel*, which I apprehend to be a Glorious Circle of Eternity, verifying the Vision of the Prophet, who saw the Earth shining with the Lords Glory, (now it is the *New Earth*, which is influenc'd by the *New Heavens*, wherein dwells Righteousness) But looking on *Concentrick* Circles, together with their *Radius*, I see a Wheel as it were in the Middle of a Wheel, according to the Vision:

Now beholding the Wheels, I see also the *Cberubims* whose Spirit is in the Wheels, and without which they have no Motion ; Also beholding two *Parallel Concentrick* Circles, opening in each other to right Angles, and then by their Joint *Revolution* upon one *Axis*, making another Circle *Rectangular* to them both ; Likewise beholding the Spirit of the Living Creatures at that Instant, moving in the Wheels (and shewing forth the Circles) by giving Motion to them, as also seeing that the two afore said Circles open'd to right Angles, do constitute a *Spherical Figure* consisting of four *Semi-Circles* (which shew the four sides thereof) having such a Motion, as is before described ; I see thereby the *Cberubims* going streight forwards upon th'eir four sides, and that without Returning, which seems admirable unto me, and is according to the Vision : The said four sides or *Semi-Circles*, do also shew that every one hath four Faces, and that veery one hath four Wings : And by the swift *Rotation* upon their four sides, they kindle a Fire in their Running, and then they return as the terrible

ible Appearance of a Flash of Lighten-
 ing; but when they go and do not run
 they move streight forwards, and that
 without Returning: Now the Noise of
 their Wings is like the Sound of great
 Waters, as the Noise of an Host, as the
 Voice of the Almighty, the Voice of
 speech, which is the Heavenly *Ecco*
 heard in the *Vision*: When they stand,
 they let down their Wings, and the
 Wheels stand also, for the Spirit of the
 Living Creature is in the Wheels.

Now by the Virtue of this *Vision* I
 am translated into *Galilee*, which signi-
 fies a *Wheel a turning or Rolling*; where
 I see *Jesus* in the Spirit after his Resur-
 rection, and also the Prophet *Ezekiel* in
 his Vision of *Cherubims* with him: He-
 reby also I am translated into the
 Temple of *Solomon*, and by the Virtue
 of Divine Contemplation, I behold the
Cherubims contemplated, or fitted to-
 gether in the Temple of God; for the
 stretched-out Wings of the Two *Cherubims*
 of Gold, touched one another
 in the Midst of the House of God, also
 their out-stretched Wings, touched the
 sides of the House; So that they with
 their extended Wings, reached from
 one

one side of the House of God unto the other ; Wing of Cherub touching Wing of Cherub , Contemplation touching Contemplation, Hand touching Hand in the Midst of the House of God.

Thus the Flight of the *Contemplations* of the Righteous is upon the swift Glory of the Wings of the Cherubims , the full-shining Rays of whose Immortal Gold being displayed do beautify the Sacred Temple with Eternal Splendor.

Now, I behold the Cherubims with their Wings lifted up on high standing upon the Mercy-Seat of the Ark of God , and looking with their Faces thither-ward : Thus (as being descended from Flight) they do rest themselves thereon, and humbly behold *Jesum* upon it, who is a most fix'd and sure Foundation, to the Fulfilling of this Scripture, *viz.* Hereafter ye shall see Heaven open, and the Angels of God Ascending and Descending upon the Son of Man.

The Lord by this Scripture last mention'd now draws me unto the Vision of *Jacobi* Ladder, upon which the
Angels

Angels of God Ascended and Descended betwixt the Earth and Heaven.

But these Two Scriptures shall anone be further illustrated, (and that Astronomically) according to the Planetary Systems of Copernicus and Ptolomy.

Narrative VIII.

NOW am I withdrawn from my precedent Contemplations, to behold the visible Heavens, [the Operation of the Hands of God, where considering the *Inequality* of the Seven Planets Motions, and this because of Superiour and Inferiour Orbs; or by Reason of the *Excentricity* of their Orbs to the Earth with Respect to their *Geocentrick*, or to the Sun with Respect to their *Heliocentrick* Places; likewise considering them, moving in *Peripheral Epicycles*, I see the Cause why they are some times slow and some times swift in Motion, &c. But wanting the Reason of their *Excentricity*, I remain'd dissatisfied. Now, being desirous to receive this Knowledge from the Divine Hand, it was in a Terrible Manner reveal'd unto me, that the *Frame and Powers* of the

the Heavens are shaken; And that the Earth is displaced in the Day of the Lords Indignation: For Jesus said, The Powers of the Heavens shall be shaken; and the Lord said, I will shake the Heavens, &c. As if he should say, Man shall know in time to come, that I have long since shaken the Heavens, but until that time it is all one, as if they were unshaken unto him; And when he shall know it, then he will say; The Heavens have been long since shaken by the Power of the Lord God Almighty, and I knew it not.

From what is aforesaid, my Hand (in directing my Pen) being now guided as with the Hand of an Angel lets fall this following wonderful Conclusion, *viz. That the Frame and Powers of the Heavens are certainly shaken, and that the Earth is removed out of its own Situation; Therefore the Planets and their Orbs being shaken their Diurnal Motions are unequal; And in this State they influence upon the Pleasures of false Religion great Fear and Trembling.*

Now,

Now, to what End is all this I pray, but that the Lord may appear a Terrible God to the Wicked, as also a God of Consolation and Purification, to them that stand in Jesus, the Place of his Election; for

Thus saith the Lord by the Holy Prophet *Isaiab*, *I will make a Man more precious than fine Gold, even a Man than the Golden Wedge of Ophir; Therefore I will shake the Heavens, and the Earth shall be remov'd out of its Place in my Wrath against it, and in the Day of my fierce Anger.*

Now consider, Oh Man! That the Lord shews thee the Work of thy Purifying, and also his dreadful Judgments by no meaner a Sign than the Shaking of the Heavens, and they being thus shaken, do move wonderfully, because the Divine Hand that shook them continues their Motion; for beholding the Seven Planets (illustrated by the Sun) moving in their *Apogaea* and *Perigaea* with Respect to the Central Earth, I see them as Seven Angels of God, Ascending and Descending upon *Jacob's Ladder*, betwixt the Earth and Heaven: But seeing the Earth together

with the other Six Planets illuminated by the *Central Sun*, moving in their *Aphelia* and *Perihelia*, with Respect to their Distance from it, *I behold Heaven open, and the Angels of God Ascending and Descending upon the Son of Man*, for he is the *Central Sevenfold Sun of Righteousness*: And in both the *aforsaid Systems or Phenomena*, *I behold the Earth shining with the Lords Glory*.

Now, knowing that the Almighty Creator of the Heavens, of the Planets and fixed Stars, cannot err in Action; it therefore follows that *Error* being *Indirect* or *Retrograde*, *Truth* (its opposite) is consequently *direct*, and the Effects of Truth's Actions *direct* also, now God is Truth; Therefore the *Retrograde* Motions of the Planets (for they are caused by God;) are always *Direct* unto him.

Considering also that past and future time, are always present with God; it also follows that the time of their *Direction*, is the time of their *Retrogradation*; and that the time of their *Retrogradation*, is the time of their *Direction* unto him; but *different* times are *present* with God, therefore they are *direct*

Sta-

Stationary and Retrograde, swift and slow in Motion in all their parts of the *Zodiac* at one and the same Instant unto him.

Thus all that hath been done by the whole visible Creation and invisible also (even from their first Creating to this present time) yea, and all that shall be done hereafter by them, is as even now doing in the Presence of God.

The foregoing Passages and many more are the Wonders of the Shaken Heavens, but I have not Power to express them; for thereby the Stars and Planets Influences are Tremulous also, as proceeding from their *Swift, Slow, Direct, Stationary and Retrograde* Motions, consider'd with Respect to time *past, present, and to come*, in such manner as hath already even now been fully declared.

Narrative I X.

NOW being in the Spirit on the Lords-Day, I hear the Morning Stars singing together, and the Sons of God clapping their Hands for Joy; Also the *Virgin rejoices in the Dance of the Heavens*, for they are shaken as Strings of Musical Instruments in Humane Ke-

demption, whilst the Ear of Corn (a sparkling fixed Star of the first Magnitude) brightly springs up in her most Glorious *Virgin-Hand*: Now, the *Virgins* Spike or Ear of Corn, born in the Left-Hand of the Virgin, shews that *Christ Jesus* the Bread of Life from Heaven, is born of an unspotted Virgin; as also that he is the *Babe* of her Glory, supported upon her Left-Arm of Love, That so with her Right, she might more skilfully defend him from *Herodian Cruelty*; and this not in the way of Opposition or Repugnancy, but that by her interposed Arm, she might preserve her harmless Babe from the Savage Tyranny of the Bloody *Herodians*.

Narrative X. relates to
Diagr. III.

NOW, This Illustrious Babe *Christ Jesus*, is a Globe of Burning Light unto me, shining with the Glories of Heaven, but upon his Breast-Plate is a Sevenfold Sun, displaying its Beams in *Urim* and *Thummim*; where things unutterable and full of Splendor,

Splendor, salute my Eyes with an admirable Illustration. The Flaming Two-edged Sword in his Mouth, projects a perfect fiery Rain-Bow, round the Glory of this Sun, so that it becomes an Angel unto me, in which I also see another Angel standing.

Thus I behold one Angel in another, and likewise one within the Sun ; but the Light of the Sun is Sevenfold, so that I see a Sevenfold Angel in that Sevenfold Sun.

Now, I behold the Almighty, and Most terrible God with great Trembling Wonder and Astonishment ; I say, I behold the All-Glorious Lord, with his over-powering Brightness, immerge the Sevenfold Splendor of this Illustrious Sun, as if a Candle lighted by the Sun-Beams through a Burning-Glass were exposed unto them, or like some Star in its *Heliacal* Setting, which hastens not to attain its *Cosmical* Rising.

At the sight of these Glorious Objects, I am filled with great Admiration, but whilst I stand marvelling at the foregoing strange Immersion, to my greater Wonder and Astonishment

God himself glorifying his Son in his own Transcendent Lustre, he becomes *invisible* to me in his own *invisible Essence*.

Now, he re-appears in the Vision of a Flaming Fiery *Sphere* (which is his vesture of Love) unto me, and I behold the Woman with her Bloody Issue, touching this *Sphere* of Streaming Fire, so that by the virtuous Heat thereof, her Issue is dried ; for she is healed by a Burning *Tangent-Line* of Mercy, whose Fiery Stream touching a resurgent *Radius* thereof, immediately runs into the Burning Lines of *Sines* or bosomes of Love, which doubling themselves in *Longitude* shew Length of Patience in *Jesus*, and are as Bosomes or *Sines* of his enlarged or redoubled Love.

Now, In this very State, as also running single unto the Glorious *Arches* (or Bowings) of Divine *Condescension*, they become Fiery *Chords* or Strings of *Spherical* Heavenly Musick, upon which I behold the Six Winged *Seraphims*, playing with *Cœlestial* Artifice such Musical Ayres, and hear them singing also such *Anthems* of Joy in the Cure as the Tongue of Man cannot utter. They move
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the *Chords* with the *Tangents*, causing a Celestial Sound, and then in *Odoriferous* Songs they breath forth Sweet-Smelling Harmony: This Musick is pleasant, for it is play'd upon *Chords*, which are doubled *Sines* or *Bosomes* of Love: But alas! why do I in vain Essay to express that Sweetness, which the Tongue of Mortal Man is unable to utter! For Eye hath not seen, Ear hath not heard, neither hath it entred into the Heart of Man, to conceive what God hath prepared in the Kingdom of Heaven for them that do love him.

*The Appendix, to the foregoing
10th Narrative.*

NOW a Burning *Secant* issuing from the streaming *Center* through its *Periphery*, becomes a Line of Blood unto me leading my Eyes to the View of the *Jewish* Spear that pierced *Jesus*: And were it not for the inbounding *Tangents* or *Touch-Lines* of Mercy limiting them, the *Flaming Secants* being fiery *Swords* of Judgment against the Wicked would issue forth in fury, and cut the World into Atoms, yea, and in cut-

ring consume those Atoms in a Moment to nothing.

But the *Tangents* will be shortened that the *Secants* may have Liberty, to execute the Wrath of God upon the Wicked and Ungodly, who shall not be able to stand in the Fiery Judgment; but shall fall in Terroures under it; whereas on the contrary, the Just shall Live by Faith in Christ through the Midd of fearful Tryals; yea, they shall stand firm and unconsumed by the Power of God Almighty, in the Midd of Terrible Thunders, and of the Burning Sharpness of Lightnings.

Narrative XI. relates to
Diagr. XII.

NOW having a continued Inspection (after a Spiritual Manner) into *Mathematical* Mysteries, I am immediately inclos'd within the Solidity of a *Celestial Cube* of an opacous Colour; but notwithstanding its Opacity, and although there are no Windows, nor other Passages for Light therein, so that both the Sun and Water as also all other Luminous Bodies are

are totally excluded from it: Yet I say therein appears a lovely *Rain-Bow* unto me arrayed with a very beauteous Splendor of different Colours, glorifying the *Cube* with transparent Brightness, which I take hold on (standing up) with my Right Hand in Pleasure; and viewing with Wonder that curious Appearance, I find it so nearly fitted to half the *Cubons* Solidity, that it is a bright *Semi-Circle*, exactly included in a *Geometrical Semi-Square* unto me; and is in such sort, that the Fundamental side of the said *Semi-Square* (upon which side I stand) is the *Diameter* of the *Rain-Bow*, the two other sides touching the *Diameters* Extremities Square-wise without intersecting the *Semi-Circumference* become visible *Tangent-Lines* thereto; also the Supreme Extremity of its Arch, is just touched by Lines of a visible *Tangency*; for the *Chords* and *Sines* are invisible in its Arches but the visible *Tangents* do limit the invisible *Secants*.

Now, upon the Parallel Central-*Diameter* of the *Cube* in the Superiour *Semi-Square*, I see another *Rain-Bow* equally Glorious, and therefore having

ing my Station upon the Fundamental side of the inferiour *Semi-Square* under the inferiour *Rain-Bow*, I am covered with them both as with a double *Canopy*.

But the *Diameter* of the *Superiour* is equal to Two *Radii* or *Tangents* of a *Semi-Quadrant* to the *Inferiour*. Whilst I remain in this humble Station beholding this Glory, the Two *Rain-Bows* are marvellously connexed, and become in the whole Square a *Circle of Mercy* round about me, upon the lowest Arch whereof I have my present standing.

Now, considering that the *Rain-Bow* after *Noah's Deluge*, is an Emblem of Gods Mercy, and that by Two Witnesses every thing is confirm'd, I see the Two *Rain-Bows* confirming his Mercy unto me; Now the *Circle of Preservation* round about me, is an Absolute Token of his infinite Love, it being a Third Evidence of his Mercy towards me, which I pray God to continue unto me.

But I am immediately placed in the Center of this Circle, whereby I have a Serene Inspection into the Mysteries of *Algebraick Powers* in their Angelical Orders,

Order, and an exquisite Knowledge of the Nature of Divine and Spiritual Equations.

Narrative XII.

NOW beholding the *Cosick Algebraick Powers* in their *Angelical Order* as aforesaid, I am immediately translated in Vision to the Fifth Step of the *Novenary Scale* in the *Intellectual World*; where looking gradually upwards, I see (above these *Powers*) the *Dominions, Thrones, Cherubims* and *Seraphims* glorifying the Lord.

But the *Seraphims* were standing above the Throne of God, therefore looking down in great Humility, I behold the *Virtues, Principalities, Arch-Angels* and *Angels* in their *Cælestial Orders*, praising the God of Heaven; to whom the Stars and Planets shining in inferiour Musical Airs do gloriously Answer with *Spherical Harmony*.

Narr

Narrative XIII.

NOW being in my secret Recesses from all Worldly Thoughts, and having the *Incomprehensibleness* of the Majesty and *Infinite*ness of the Glory of God in his Son *Christ Jesus*, as the present Object of my Contemplations; and being fervently desirous to be enabled in some Degree to demonstrate them, and that in Opposition to those Persons, who have injuriously charged the Innocent with Denying God's Omnipresence, &c.

The Lord of Hosts (who shews unto Man his Thoughts) brought into my Consideration the innumerable Powers raised from a single Root in *Algebra*.

And this Demonstration being *Evangelical*, I elect the Root 12 as being *Apostolical*, whereof the *Square*, *Cube*, *Biquadrate*, *Sur-solid*, *Cube squared*, and infinite other Powers, being orderly raised by an incessant Multiplication, and then that last immeasurable Power, being taken as a new Root, and managed as aforesaid, by a continual Involution, it must needs be confessed, that the
said

said Powers, or *Lines Superficies* and *Solids*, &c. must be infinite in Number and Incomprehensible.

Then certainly much more if a Million, or some other infinitely greater Number should be taken for the first Root, and proceeded with, as aforesaid according to the Order of Powers; but more especially if that infinite Power last produced therefrom, be taken as a Second Root, and be managed orderly by a continuing Involution, as the first was.

The Inference.

NOW the infinite Number of Dominions, Thrones, Cherubims and Seraphims being highly seated above these Powers; there being also Virtues, Principalities, Arch-Angels and Angels, an innumerable Company besides the said Powers: I say it must therefore of Necessity follow, that the Majestick Glory and Glorious Omnipresent Majesty of the Almighty God in *Christ Jesus*, (who created the Nine Orders of Angels (whereof the Powers are one) and also all other things
what-

whatsoever in Number, Quantity and Quality, yea preserving them by his Presence with them) is infinite and incomprehensible: But being considered with Respect to the feeble Capacities of Mortal Men, it is incomprehensibly more then incomprehensible, and infinitely more then infinite.

Is it not very wonderful that this Illustrious King of Glory, should condescend so far as to commune in the way of Love with Poor Distressed Sinful, Mortal Men? Yea assuredly, one would think it incredible, but yet it is so; for thus he expresseth himself in the Holy Scriptures, *viz. To this Man will I look who is of a broken and contrite Spirit, and trembleth at my Word; and again he saith, Put away your Iniquities from before mine Eyes, and then let us Reason together. Though your Sins were as Crimson, I will make them as Wool, though they were Red as Scarlet, I will make them White as Snow.*

If what is afore said were well considered, it might tend to the Benefit of Mankind, and cause them both to Fear and Love him who renders thus his Mercy to them.

Narrative XIV.

NOW I hear the zealous Angels with loud Voices saying, O let us Mount up to the Heavens above our Wings that we may out-fly them, flying more swiftly by our rising Motions in the Glorious Regions than our Wings can bear us; yea transcending in Swiftnes all the Stars of Heaven by our soaring Motions in the Glorious Regions:

This said, these Shining Angels with a Celerity much quicker then Lightening, or then an immediate Glancing of a Sun-beam from the Sun touching at the Order of *Algebraick Powers*, do put them in Motion; and now I behold Mathematical Varieties in Heaven unutterable and full of Wonders, infinitely more transcending the Demonstrations in *Euclid's Elements*, then the Sun doth a Star in Splendor; which causeth me with great Zeal to glorify God in the Midst of his Miracles for these his great Condescensions unto me.

Nar-

Narrative X V.

NOW I do hear certain of the Enemies of the Servants of *Jesus* thus reflecting upon themselves in the tender Presence of *Jesus*, viz.

Our Hearts are broken with Heavenly undeserved Love, and our Eyes run down with Tears of Joy, mingled with a Penitent Sorrow, for we have cruelly persecuted *Jesus Christ* both in our selves and in his Servants also, yet notwithstanding this our Cruelty, he in tender Love hath freely shewed Favour to us, not upbraiding us in the least for our Unkindnesses, but conquering us with his unexpressible Love, yea with a more then Dove-like Innocency, and compelling us to say, what sweeter Peace could we enjoy if we had never sinn'd against him, and if his Love be such to us, what is his Love unto his Friends! for we were Enemies unto him: What Power is able to withstand this All-Conquering Love? Who can any longer oppose so sweet a Friend as this is! Let us turn the Power of this his Love towards his other Enemies,

mies; that we may gain upon them also; and that they with one Consent may say with us, We must and will submit to this his Love, for we are all subdued by it; and who is able to resist it? Let Cruelty be laid aside, and Enmity be done away, Let *Jesu* be to us a Guide that we may never go astray.

Narrative X V I.

NOW I behold the Mourners in *Sion* feeble in going and full of Sorrow leaping and Dancing for Joy, yea I behold them well-pleased; and greatly Victorious over all their Enemies both Temporal and Spiritual, Internal and External; as also (and that beyond their Expectation) singing Sacred Songs of Triumph unto *Jesu*, over the Warbling Sounds of their Melodious Instruments in Spiritual Harmony; for though the Voice of the Trumpet in *Sion* be shrill because of the Judgment, yet it is made sweeter by the Players on Instruments and sweetly tremulous Voices of the Singers in *Sion*; who fill'd with Love, dispense their Lays in sweet and gently trembling

D. ling

ling Airs ; they Joyfully to God Sing,
 Praise being freed from all Worldly
 Cares: But in Order to perfect the
 great Praises of the Lord, I see *Christ*
Jesus with his Divine Light adorning
 them, and also their Joys, so that they
 and their Joys do shine with his Glory:
 For Light is Sown for the Righteous,
 and Joy for the Upright in Heart, and
 therefore their Stars as Seeds of Joyful
 Light, and of delightful Joy do en-
 crease unto the State of Suns in Glory.

This is for the Encouragement of all
 those who are Travelling through
 Weakness, Grief and Sorrow towards
 the Heavenly *Sion*, and to ensure them
 that they are walking in the Footsteps
 of the Holy *Jesus*, who was a Man of
 Sorrows, and well acquainted with
 Grief and with Sighing, with Weeping
 and Mourning, yea with great Tribu-
 lation and groaning in the Spirit; But
 now having conquered Death by Death,
 he is by his Glorious Resurrection from
 Death to Life arisen above all his Af-
 flictions, and is Ascended higher then
 all Heavens, and this in order to pre-
 pare a Place of Rest, of Joy and of
 Glory for all that Weep and Mourn be-
 fore

fore him, yea for all his Loyal Subjects
and faithful Followers through the Re-
generation.

Narrative XVII.

NOW I see a great Multitude of
the People of God, walking by
Two and Two, Hand in Hand to-
gether, and hear them talking of
Heavenly Matters; But one of them
I observe Saluting his Companion in
this peculiar Manner, viz.

Come my well-beloved Friend, and
I will tell thee how it is with me at
this present Season touching the things
of God:

Behold, whilst I do wait upon the
Lord, I feel my feeble Soul as with
Eagles Wings Ascending on High, but
notwithstanding this, I am sometimes
greatly troubled at his Glorious Pre-
sence, for he burns like a Flame of
Fire within me; yet I am not consumed
thereby, but become a *Phoenix* in Heaven,
hovering with shining Wings of Spirit-
ual Gold in its Glorious Regions,
where Soaring swiftly up into the Sun

thereof the Lord consumes me to Ashes,
then falling down therein into my Nest
of Spices, I become a Worm like Ja-
cob, and in the sweet Odours thereof
am Renewed, so that I become another
Phenix inspired with Spiritual Fra-
grancy :

With this and such-like Discourse
(far too Excellent for me to utter) re-
lating to the Mercies and Judgments
of the Lord as with a Kiss of Love,
this Sacred Society do greet one an-
other in the Kingdom of Heaven.

And now having finished this little
Treatise, I shall conclude the whole
with that Excellent Phrase of the Holy
Scriptures, given forth as I remember,
by a Multitude of the Host of Heaven,
Saying,

Glory be to GOD in the Highest,
Peace on Earth, and good Will towards
all Men.

Allelujah

A N

EXPLANATION

O F

TERMS *in the foregoing*
Treatise.

A *Pogson*, Is a Planet's greatest Distance from the Earth.

Perigson, Is when he is nearest to it.

Apbelion, Is his greatest Distance from the Sun.

Perihellion, Is when he is nearest to it.

Eccentricks Circles are Two or more Circles whose Centers are different, &c. but their Circumferences intersecting each other.

Heliocentrick Place of a Star or Planet, is his Place with Respect to the Center of the Sun.

Geocentrick, Is his Place with Respect to the Center of the Earth.

Epicyle, Is a smaller Circle, whose Center is in the Circumference of a greater.

Dir.

Direction in Motion, Is when a Planet moves forwards.

Retrogradation, Is when he seems to move backwards in the Twelve Signs.

Station, Is when he moves not at all in them.

Orthographick Appearance of any Structure or Building, is the Fore-right Plane thereof.

Scenographick, Is any Appearance differing from the Fore-right Plane, as it is seen through a Glass, which Glass is also called a Section.

Ichnographick, Is the Ground-Plat of any Building or Structure.

Mirror, Is a Looking-Glass.

Heliacal Setting of a Star or Planet, is when the Sun approaches so near it, or it applies so near to the Sun, that being hid in his Beams it becomes invisible.

Cosmical-Rising is its Appearance out of the Sun-Beams, being freed from its *Heliacal* Setting.

A *Cube* is a Solid Body, called a *Die* which is comprehended within 6 Square Planes.

An Explanation of Diagr. I. relating to the XI. Narrative.

A Square is the Lineal Figure a, b, c, d . which being equally divided are Two Halfs or Semi-Squares as a, b, e, f , and c, d, e, f .

The Two Arches or Semi-Circles considered, with Breadth or Latitude do represent the Two Rainbows spoken of in the Treatise. e, f , and c, d . are Parallel Diameters.

Demonstration of Diagr. II. relating to the VII. and XI. Nar.

THE Exterior Circle in this whole Square shews the Joyning together the Two Rain-bows, which are inserted in the foregoing Diagram, and is called the Circle of Divine Love. a, e . is a Radius or Beam of the same Circle, to b, e . c, e . and a, d, e . are Radij also: Whereof very many may be drawn from the Centre to the Peripheries, viz. to the Circumferences or outward Rounds of the Two Circles.

The

The Circles *a, b, c, d.* and *i, k, l, m.* are *Concentrick* Circles, for they are made upon the same Centre *e*, which being considered together with their many *Radij*, which might be delineated in them do represent a Wheel within a Wheel, and explain in some Measure, the Contents of the VII. *Narrative*.

The III. *Diagram* demonstrates (or appertains to) the X. *Narrative*, for *b, c.* represents a Tangent Line touching the Circle or Sphere without intersecting it, called a Touch-Line of Mercy; *a, b.* is a *Radius* or Beam of the Circle; *f, d.* is a *Sine* called a Bosome of Love; *f, d, e.* is the same *Sine* doubled in Length, called a Line of Patience, and is a Chord or String of Spherical Musick to the Arch *f, n, e.* But the Lines *a, e, c,* and *a, f, m.* are Secants or cutting Lines called the Swords of Judgment, *a, e, c.* being limited by the Tangent Lines *b, c.* and *n, e.* and *a, f, m.* by the Tangents *a, m.* and *n, m.* also the Line *f, f.* is the *Sine* of the Arch *f, o.* and *e, t.* of the Arch *e, b.* but *a, f.* and *t, b.* are versed Sines of those Arches.

Now

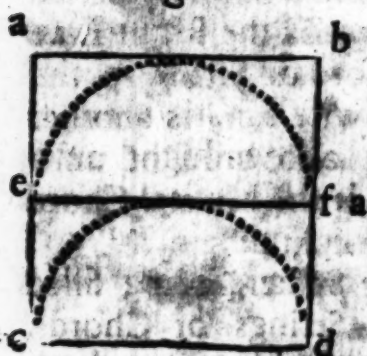
Now in the Inferiour Semi-Circle let g, h , be a Sine, which being transferr'd to the Circumference is the Right Line g, h , a Musical Chord or String to the Arch g, q, h , likewise b, i , is another Sine, which being also brought unto the Circumference is the Musical Chord or String i, l , to the Arch i, p, l .

Thus the whole Sphere being filled with innumerable Strings or Chords, composed of innumerable Sines both single and doubled, subtending the Glorious Spherical Arches or Bowings, of Divine Condescension do constitute an admirable Spherical Instrument of Spiritual Musick; whereupon the Glorious Orders of Holy Saints and Angels do magnify the Most High God with Heavenly transcendent Harmony.

E

Diagr.

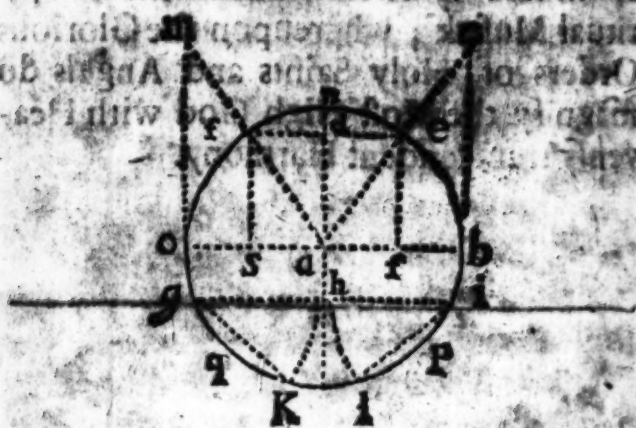
Diagr. I.



Diagr. II.



Diagr. III.



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AN

APPENDIX,

Written by another Hand,
touching the

Divine IDEAS

OF

GEOMANCY.

ON a certain time considering the Division of Land, by Lots mention'd in the Holy Scriptures, as also the finding out *Achan* by them, with his Golden Wedge and Changes of Raiment, and *Jonas* flying from *Nineveh*; Likewise reading that by the Falling of a Lot (instead of *Judas* the Traytor) a Twelfth Apostle was chosen, namely *Matthias*: I find that there is a Lawful Practice of Lots, yea; and together with fervent Prayer a Christian Management.

E 2

of

of them: Thus I am immediately drawn into a profound Meditation, upon the occult Forms of the sixteen Figures of *Geomancy*, every one of which is either the same or another inverted.

Now *Geomancy* is a marvellous Divination, by certain Lots or Points cast upon the Earth's Superficies whilst it shines unto the Artist in the Spirit with the Lords Glory, that is unto the Eye of his Intellect, he having at that time an immediate infallible Vision of God; but until then it is unsafe, yea, very dangerous to use (or Temper with) them.

Now preferring *Unity* before all Numbers, as being the Root and Original of them; I desir'd to gain in this secret Science but by one Figure only: Whereupon I sat down, and projected four Lines of Points, with much Seriousness, whereof there came Tri-

stis ** which put me in Mind of a

Religious Sorrow; Therefore arising from the Table, I walked up the Room weeping, remembring thereby the Sor-

rows

rows of *Jesus*; but in my Return viewing the projected Figure lying on the Table as I was walking, I discerned

that it was chang'd from *Tristitia*

to *Letitia* ** unto me, which made

me thus to express my self, viz. I have walked in the way of Lamentation; but I return with Joy. This Testifies the Truth of the Promise of *Jesus* to his Disciples; your Sorrow shall be turned into Joy: But *Letitia* being inverted to *Tristitia*, shews that Worldly Joy do bring forth Sorrow. These Considerations induc'd me to a Christian Management of the other Figures of *Geomaney* also, as follows; And first I will shew how the Creation of *Adam* and *Eve* hath by Lots as by Resemblance, its Representation; not by Lots manually projected, but confirmed without Projection.

This

This Figure which is called *Puer*

being inverted is this Figure, which is

called *Puella* and likewise *Puella*

being inverted is *Puer* intimating to

me that the Male and the Female are one in the Lord, who hath also a Lot;

Now *Adam* was fallen into a deep Sleep, or a deep Sleep fell upon him, when *Eve* was formed out of him; So this Figure *Puer* being erected, shews *Adam* standing upright; but when it is laid Parallel to the Horizon, in such sort that the Supreme Point falling downwards, may bring the lowest Point forwards, Then it sheweth him laid down to Sleep, and thus it is *Puella* that is *Eve* made of him.

How by the Lot is represented, as by way of Resemblance the Lineage of *Jesus* (the second *Adam*) from a Woman,

Woman, and this not by Lot as casually projected by the Hand of Man; but as decreed without Projection.

This Figure *Puella* being or-

der'd as aforesaid, produceth *Puer*

signifying the second *Adam*, who hath a Lot also; which sheweth forth that *Iesus Christ* the Glorious Lord from Heaven by the Shadowing of the *Holy Ghost*, Descended from a Woman.

Now, That which follows toucheth the Divine Signification of the other Figures of *Geomancy* also, and those confirmed without Projection, and by way of Resemblance.

Paragraph I.

This Figure *Amissio* being in-

verted

verted makes *Acquisitio* * * intimating
* * *

that the Loss of Temporal Things, for
Jesus his sake is the getting of Treasure
in Heaven; but contrary-wise *Acquisi-*
tio, being inverted into *Amissio*, inti-
mates that by getting the riches of
this World, if it be with the Loss of
Jesus, then with that Loss we are un-
done, and loose our Treasure in Heaven.

Paragraph I I.

This Figure *Rubens* * * being in-
* * *
verted, makes *Albus* * * intimating
* * *

that every Sinful Man by communing
with the Lord, shall have his Scarlet
Sins forgiven and made as white as
Snow unto him; and contrary-wise
Albus being inverted into *Rubens* inti-
mates

mates that a clean Man though array'd
in white Linnen, which is the Saints
Righteousness, if he have not an Eye
to the Lord, to preserve him therein,
will be strip'd and wallow in his own
Blood, his Sins being of a Scarlet Dye
before him.

Paragraph III.

This Figure *Populus* is made of

Two *Via's* it being unalterable by

Inversion intimating, that the double-
minded People do walk in two Ways,
that is of Sin and Transgression, and
do not mind that only Way, which is
the Way to Heaven.

Paragraph IV.

This Figure *Fortuna-Major* being

inverted

inverted, makes *Fortuna-Minor* * * intimating, that greater Talents unimprov'd, whether in Temporal or Spiritual Ways, are turned into Lesser; for they that have the greatest Gifts, and know not an Improvement of them do lessen them; because they live upon them, without an Increase; But *Fortuna-Minor* turn'd into *Major* Intimates, the quite contrary to what is aforesaid.

Paragraph V.

* *

This Figure *Conjunctio* * admits of no Inversion to Alteration, intimating that the Children of God, or Disciples of Jesus, are firmly joyn'd and fixed together, with the indissoluble Bonds of Heavenly Love, which shall remain unbroken for ever.

Para-

This Figure Cancer **
** is also unal-

tered by Invention, and intimates the giving forth of this dreadful Sentence (unalterable for ever) against the careless Servant, *viz.* take him, bind him Hand and Foot; and cast him into outer Darkness, where shall be Weeping and Gnashing of Teeth.

Paragraph VII.

This Figure *Via* * is also unalter-

able, and signifies the Narrow Way of Life which many cannot walk in, for although they strive to enter it, they shall not be able, and few there be that find it.

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Paragraph VIII.
I V

This Figure *Canda-Draconis* being

inverted makes *Caput Draconis* intimating that some are redeem'd from under the Tail to confront the Horned Head of the Dragon, by fighting valiantly against him, and stripping him inside outwards; but *Caput* being inverted to *Canda*, shews some that creep from his Head to his Tail, by turning him outside inwards, and when through Cowardise they have done so, then with his Tail, he sweeps them away.

An Addition to Paragraph the Second.

Albus being inverted into *Rubeus* shews a Garment of Whiteness dipped in Blood bespeaking the Death of *Jesus* in Innocency; But *Rubeus* being inverted to *Albus*, intimates that the Robes of the Righteous are made White in the Blood of the Lamb by passing through great Tribulations.

